The Inquirer

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THOSE WINDS

THE winds of change have been blowing for a long time. They were blowing in 1919. Let Stephen King-Hall in his "History of Our Own Times" describe what one or two of them did in India.

> "The repressive measures undertaken by the British Government in order to subdue the terrorist activities of Indian extremists, and especially the tragedy of Amritsar in April, 1919, created very unfavourable conditions for co-operation between the left wing nationalists and the British Government. The Amritsar episode in which General Dyer ordered troops to open fire without warning upon an illegal assembly composed of an unarmed crowd of several thousand persons, with the consequence that 379 persons were slain and over a thousand were wounded, sent a shock rippling round the civilised world and did much to convince Indians of all classes that Great Britain was not sincere in her many pledges to grant self-government to India."

We all live in glass houses, and it may be useful occasionally to heave a brick through the other fellow's glass to let him know that the wind is blowing, but it is just as well to remember our own predicament.

One of the left-wing nationalists about the time of Amritsar was Mr. Nehru. He has spent several years in prison, put there by a British Government. Mr. Nehru will be coming to the meeting of Commonwealth ministers. It is likely that he will be one of the most powerful and respected men there. The winds do not always blow disaster.

The multi-racial society

The South Africans have as grim a task on their hands as can very well be imagined. They have, almost inevitably, to create a multi-racial society. This task, even where there is no white clash, as in Ceylon and Malaya, is difficult enough, and bloodshed and violence are always impending, but when white and black are face to face in such an historical situation as in South Africa, tragedy can never be far away.

The white South Africans are morally no better or worse than white men anywhere; according to some decent observers they are better. The black South Africans are no better or worse than coloured men anywhere, striving in intolerable conditions for nationalist freedom. According to reports they are better. But like everybody else in this world they are caught, white and black, in historical conditions. It is one thing to be indignant in Trafalgar Square, London, it is another thing for a young South African policeman to hold a sten gun, given to him by his government, with what he understands his duty to do, standing in front of a crowd of Africans and having to make up his mind in a moment as to what action he ought to take.

The historical situation

The young policeman ought not to be there; he ought to be a wise elderly man entirely unruffled before what seems to be danger. He ought not to have a sten gun but a baton, and if possible no baton at all. He ought not to be faced by passionate Africans reasonably hating him and all he stands for, but by entirely pacific men who will wait patiently until kingdom comes for their rights of citizenship.

This ought to be, but it is not so, it is not the historical situation. It is not the situation that will exist in South Africa *next week*; and it is next week that counts, and the week after, and the weeks that will follow. There is no absolutely clean base to start from, that all men are equal, or the children of God, and that a constitution can be devised in Africa within the next month or so that will recognise this in the counting of heads. To suppose otherwise is either cheating, or to be living in a world of no historical situations a world only of ideal ones created in the distant heaven. There may be such worlds, but they have contracted out of history altogether, and hope only to help it by staying out.

The tragedy

To be in it means frequently a pitiful compromise, a patched-up situation, or, just as frequently, a tragedy that somehow the wisdom and compassion of men seem to surmount.

After all Mr. Nehru will be in London, and no doubt he will have conversations with Dr. Verwoerd. No doubt there are other Africans in London now and elsewhere, holding very different opinions from their Prime Minister, doing their best to save their country.

Bloodshed is bloodshed and silence will not be the way to meet it. Brutal humiliation is what it is and will create its evils and indignations. But the release of moral indignation at the expense of other people is not the best way to help them. How can the terrible task of South Africa be helped from this country? That is the question and it cannot be answered simply by indignation or by taking a distant part in the emotions that cause the bloodshed. Sooner or later white man and black will have to sit down together to forgive and forget in an imperfect world. To help bring that about, and to recognise its difficulties is as moral a task as any other.

THE CHURCH OUTSIDE THE CHURCH

By Herbert F. Vetter

(Taken from "The Unitarian Christian" the paper of the American Unitarian Christian Fellowship.)

JUST before I talked with him, a provocative young professor who considers himself to be an atheist had been reading Thomas Merton's *The Seven Storey Mountain*. This assignment, an unpleasant discipline for this particular professor, was undertaken as a means of gaining insight into the life of a contemporary man who swung from a Communist orientation to a Roman Catholic orientation, in fact of course, to life in a Trappist monastery.

Why was this autobiography so nauseous to this intellectual, a person who has been outstanding both for his active defence of American civil liberties and for sacrificial participation in the American labour movement? Primary causes of distaste were Merton's naivete and his ready surrender of independent judgment. To the professor, this autobiographer's solution to major problems were and are incredibly simple. In his earlier phase when a young Communist, he regarded capitalism as the cause of every ill; therefore, capitalism must be overthrown, replaced temporarily by the dictatorship of the proletariat, and then be followed by the ultimate bliss of the classless society where there will be no state, no greed, no unhappiness. Now Merton, as a Catholic, repeatedly states that the supernatural Church is the only true guide, and heaven the reward. For Father Merton, in the Roman Catholic Church alone there is solace. How clear the doctrine is, and how magnificently it is supported by the force of Scripture and through centuries of a unified and continuous and consistent tradition. Only through supernatural revelation and divine miracles can one rightly understand. As the ego is surrendered, as one is obedient, superlative joy is known and, at last, there is relief from the troubles and worries of life in the world. Thus it is Merton's servility to the church which irritates this freedom-conscious social scientist. Particularly disgusting to him are the lines in which Thomas Merton indicates that there is something eminently satisfying in the thought that all Roman Catholics know exactly what they believe, and know what to teach, and all teach the same thing, and teach it with coordination and purpose and great effect.

If this is what religion is, the sceptic might well say, then Marx and Freud are right: religion *is* opiate and neurosis. In such a situation Protestants will very likely find themselves in substantial agreement with the sceptic. He is our ally in the struggle against theological magic and ecclesiastical absolutism. Moreover, the sceptic often makes excellent criticisms of our own religious ideas and practices.

The severest critics of organised religion can perform an indispensable service, because persons within the church all too often fail to see the social and cultural consequences of their faith. Those who are on the "inside" automatically associate church activities with that which is holy, that which is uniquely precious. Thus corporate interest may mask such features as the class bias of certain religious concerns, the use of the church as a vehicle for upward social mobility and for the unconscious or conscious quest for non-communal personal power. Such motivating factors protrude so that worthy sceptical observers may discern the pretensions of the faithful and, therefore, scorn "the holy" as a perversity to be avoided or opposed.

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Let us not be unduly hasty in our condemnation of the self-styled atheist or agnostic, for in these ranks stand many authentic saints—not "abortive saints," as Jacques Maritain would say, but authentic saints, sceptic saints—men who are truly committed to God even though they choose not to use his name. God speaks not only through those who affirm his existence but also through those who theoretically deny him. To reverse an old distinction we may speak not only of the *ekklesiola in ekklesia*, the little church within the church, but also of *ekklesia extra ekklesiam*, the church outside the church. A high percentage of the persons who are most actively and responsibly labouring for social justice and international peace are still outside the ranks of organised religion, but they are none the less members of the invisible church, the open fellowship of authentic religious search and commitment. Ignazio Silone put the insight cryptically: *They who have gone out of the temple none the less carry within themselves the truth of Christ.*

In this church outside the church may be found the sceptics who launch attack after attack against the forces which would tame the world with monotonous and stifling uniformity, who courageously defend the right of the individual to think freely in every field of inquiry, who unseat the mighty who rule without consent or without allowing civil freedoms, who reject a sad-faced, world-withdrawing piety and find humour and vitality consistent with the highest good. Those who are sceptical of the popular gods or prevalent religious practices are part of the vanguard of opposition to the evils of our time, refusing to bend the knee before the idols of rigid ecclesiasticism, militant nationalism, human pretentiousness, dogmatic finality, and illusory supernaturalism.

Moreover, the history of the modern mind is in large measure a history of scepticism. Philosophy has assumed the role of rebel in its reaction against domination by the medieval queen of the sciences, revealed theology. Through gaining its autonomy philosophy has made vigorously critical and constructive strides through such doubters as Bacon and Descartes, Spinoza and Hume, Locke and Mill, James and Dewey.

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Modern man's insistence upon the autonomy of the natural and social sciences has likewise immeasurably promoted the advancement of knowledge, an advancement which has been won only through warfare against fortresses of faith. Galileo, Newton, Darwin, Freud: each fought intensely against strongholds of devout ignorance. Even in politics the struggle has been as much that of doubt as of faith, of unbelief as of belief. In the pageant of democracy the leaders have often been regarded as sceptics, if not infidels: Voltaire, Paine, Jefferson, Franklin, Holmes. These are leaders who have warred against idolatries which stifle the democratic spirit.

Thus let us praise God for sceptics, sceptics who have rejected the flight to a security that throttles creativity, who have refused to permit divine theology to be enthroned as radically superior to the disciplines of science and philosophy, who deny that any idea, or book or person, or state, or church is so holy, so perfect, as to be exempt from the challenge of criticism. The sceptic is a whip that stirs a complacent humanity to alert thought, consistent action, and fresh creation. No longer can bovine souls languish in an abyss of make-pretty, nor can the wielder of power pursue an unjust path without prophetic rebuke and organised opposition. Truly indeed, thus, *they who have gone out of the temple carry within themselves the truth of Christ.*

A LAYMAN'S DIARY

MARCH 20 (Sunday). Two BBC religious television broadcasts today gave a useful picture of the English and Scottish established churches at work.

At 10 a.m. (and until we had to set off for church ourselves) we saw the morning "family service" at the 880-year-old parish church of St. Lawrence, at Gerrards Cross in Buckinghamshire. A friend who lives there tells me that whenever a new family moves into the parish "the Rector arrives with the furniture van". I can well believe it. Not only was the church packed with parents and older children (they recently had to enlarge the church car park to take all the cars!), but at the same time the Sunday School was filling the church halls (down of them). The service was a simplified form of matins. Later on, we were told, another congregation would assemble for the full service of morning prayer. The general impression was realised

was of a prosperous, solidly middle-class community, where church-going was still socially "correct"; one might easily have been in the U.S.A.

In the evening, *Meeting Point* gave us 25 minutes of film about the (Presbyterian) parish church of St. Martin serving a post-war housing estate in the shipbuilding town of Port Glasgow. This congregation had grown up little by little since 1945, starting with small house groups, the church building itself was only recently completed. We saw the minister's adult Bible class discussing the modern relevance of the Ten Commandments (much work in the shipyard has to be done on Sundays), and the kirk session dealing with parish business, and we also saw a kind of "voluntary Whitley council" of church members, meeting regularly in private houses to discuss industrial problems, under the joint chairmanship of a shipyard worker and a company manager.

This last activity seemed, to me, the most significant thing that either church was doing, forming a bridge between two groups of church members, each of which symbolised a much larger group "outside". Bridge-building: that should be a natural activity among Unitarians. I wonder if we could sometimes do more of it.

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March 21. I see that the fine concert pianist, Solomon, is to receive an honorary Doctorate (of Laws!) from St. Andrews University on June 28th. This is very good news. Some little time ago he had a serious illness, and his name disappeared from the concert notices, to the regret, I am sure, of many "mere listeners" like myself, who had learned much from his concerts and records. It was good to hear, during a recent broadcast of recordings by Solomon, that he was making progress, and indeed was learning to play the cello! And now it appears, from this latest news, that he should soon be out and about once more. I do hope that before too long he will be playing for us again.

March 22. The news of yesterday's tragic shooting at Sharpeville, Johannesburg, is hard to absorb at the first impact. As one reporter said, it was a Trafalgar Square demonstration that was turned into a Peterloo. Well, the one and only good thing that can be said of Peterloo is that in this country there never was another Peterloo. The saddest note today was struck, unwittingly, by a white South African's comment on the official number of deaths. "There may have been more", he said (according to the 8 o'clock news), "*the Africans usually carry away their dead*".

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March 23. "If you want to save an Indian from starvation", said the agriculturalist Colin Clark tonight in *Viewpoint* (BBC religious television), "you shouldn't give him free food—you should give him a bicycle, and a road to ride it on". He was optimistic about the world's capacity to feed its rapidly growing populations, *provided* that the poorer countries could be given good roads and transport, and educated to exploit their own natural resources. It is salutary to be reminded of this. We gravitate too easily into a despairing "soup-kitchen" attitude towards the underdeveloped countries. "War on Want", yes, but "War on Ignorance" too.

March 26. David and I spent a pleasant afternoon at Wandsworth (the Rev. Arthur Peacock), where the comparatively small congregation of that cosy and welcoming church had organised a splendid Sale of Work for church funds and World Refugee Year. How enjoyable it is to have tea at a church sale of work. For once, self-indulgence is morally justifiable, because it swells the proceeds. At one point David grew quite worried about the whole economic basis of sales of work. "But you have to get the stuff *from* somewhere before you can *sell* it", he said, frowning intently. Dr. Dorothy Tarrant and I tried to expound the theory of profit margins to him, but I don't think he was convinced. However, he enjoyed himself, and made a severe dent in the sweet stall's stocks. He was in funds, as last night he managed to shed two front teeth, and the current organised union price is 6d. per tooth (or per part of per tooth).

Urgent

Please send your subscriptions for Council Assembly week (if not already sent) at once.

NEWS FROM THE NORTH

By Keith Crassy

MUCH has been written in this column about the new church at Wythenshawe, which has now been open for nine months. The congregation attending evening service regularly now averages sixty persons.

Wythenshawe's local newspaper recently mentioned the Unitarian church in an article about the new organist. For some time the church has been looking for an organist to play regularly every Sunday. The congregation has been very lucky in securing a young lady who is a Unitarian. The paper said that Miss Margaret Eccleshall was the youngest organist in Wythenshawe—and at only sixteen years of age one would not doubt the authenticity of its statement. Margaret lives about five miles from the church and has resolved herself to make the journey to Wythenshawe every Sunday; on weekdays Margaret studies in "the Sixth" at the Manchester Central High School for Girls. An interesting fact is that her Godmother and tutor, Miss Whitworth, is the organist of the Unitarian and Free Christian Church at Pendleton in Lancashire.

"Teds" v. U.Y.P.L.

Many Unitarian youth groups in the north have been experiencing trouble with "teddy boys" during recent months. The long dark nights have brought out the vandals in sheep's clothing and they have "smuggled" themselves into church youth groups. The leaders were at first very happy to find that the number of their young supporters had increased. The Teds' original motto must have been "if you can't beat 'em, join 'em, and break 'em from the inside" because all manner of riots and fights and damage to valuable equipment has just "happened". The churches had opened their doors to let these people in—and now many are regretting it. The destructiveness of these youths has spread into evening service, having been given to understand, in some cases, that youth club membership was dependent on attending church first, they would stroll into the service anywhere, in order to cause a disturbance—in the middle of a prayer or during the sermon. Some churches have been provoked enough to have a warden on duty at the door throughout the entire service. Other churches have disbanded their Sunday evening youth meetings.

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And the inevitable has happened—the ministers and youth club leaders have ordered these eccentric youths to leave the club and not to enter the church again. This has had repercussions—at one church a group of about twelve Teds terrorised the members of the U.Y.P.L. by loitering at the entrance to the building. One little girl went to buy some sweets at a nearby shop. When she returned she was attacked by some of the youths. Her sweets were taken from her and kicked around the pavement in front of the church . . . and worst of all they hit her before letting her return to the church. The minister sent for the police, who took eight names and addresses.

This kind of thing goes on every night of the week somewhere. Children are frightened to go to church during the winter evenings. Unitarian youth groups are crying out for adult protection . . . what was it Rosemary and Jimmy Goring wrote in *The Inquirer* a few weeks ago . . . 1,000 Unitarians by 1962?

For The Sick and Elderly

Hyde Flowery Field Church.—The gift of £300 worth of tape-recording equipment to the Flowery Field Church by members of the Brunell family, was followed by an unfortunate occurrence. On the afternoon of the Sunday when the equipment was to be used for the first time, the church was entered and over £30 worth of the equipment stolen. This consisted of two out of the three microphones installed, and the mixer unit. Fortunately the tape recorder itself was not on the premises at the time. So far, the police have been unsuccessful in tracing the missing equipment. Later, with substituted microphones, a good recording of an evening service was obtained, and this has since been taken round to the homes of sick and elderly members, thus enabling them to share in the worship of the church. It is intended that this shall become a regular feature of the church life, in addition to which the equipment will be used for other purposes, such as choir and play rehearsals.

A further gift to the church by Mr. and Mrs. O. Muldoon, consists of a magnificent brass altar cross, given in commemoration of their Silver Wedding Anniversary, and this is to be dedicated on Easter Sunday.

MAUNDAY THURSDAY

ITS SIGNIFICANCE FOR A UNITARIAN

By F. W. Barr

(*Minister, Rochdale Unitarian Church*)

ALTHOUGH Maundy Thursday is still marked on our calendars and in our diaries and observed by the Sovereign at a very lovely ceremony held in Westminster Abbey, it has but little meaning for most people today, and certainly for those outside the Roman and the Anglican Churches, including the Unitarians. And this is a pity, because whether one is an adherent of orthodox or of liberal christianity, to ignore or overlook the day before Good Friday (and Good Friday itself), is to miss much of the inner, spiritual meaning of Easter.

In an attempt, therefore, to help my people to realise its significance and its place in pre-Easter devotions, I, like other Unitarian ministers in various parts of the country, hold a Communion Service on this particular Thursday, in the hope that through it, those present will be reminded that all they need to know about the religion of Jesus can be found in his words and actions as reported and described in the traditional account of the Last Supper, which every Maundy Thursday commemorates.

This becomes clear when it is explained that the word Maundy is derived from the Latin word Mandatum, meaning a charge or commission. And obviously the charge or commission with which the communicants are concerned is that given by Jesus to his disciples, "A new commandment I give unto you, that ye love one another; as I have loved you". (John 13, 34.)

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To me, the gathering of the Twelve in that upper room on the evening prior to the crucifixion, symbolises the Church throughout the ages. Various characters, temperaments and backgrounds were represented, and various human weaknesses too, yet all had been drawn into fellowship with one another and with Jesus, by the impact made upon them by his fascinating and powerful personality. The desire to be his was present in each life, however much they differed in other respects, yet like so many of his admirers and would-be followers in later years, they seemed unable to grasp the most important aspect of his teachings. No doubt they were confused by much of what he said, owing to their Jewish upbringing and roots, and then, so far as some of them were concerned, materialistic and self-righteous ideas had developed through a too literal interpretation of what he had meant them to understand in a purely spiritual sense.

Knowing that time was running out and that soon he would no longer be with them, it was as if he made a last dramatic attempt to show them exactly what was necessary if they were to be true to him and his teachings.

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Making use of the traditional Passover rites, and having duly acknowledged God, he broke and shared the bread among them, and the cup also, and then he washed their feet, summing up as it were, his words and actions, in his "New Commandment", his Mandatum. And knowing how fervently they desired to be worthy of him, he ended his charge with the words, "By this shall all men know that ye are my disciples, if ye have love one to another!" In other words he stressed the need for all who wish to be associated with him to cultivate loving dispositions, devoid of pride, jealousy, prejudice and intolerance, and to lose themselves in sacrificial service.

So as we gather together to call to mind this solemn and moving occasion, and as we recall the words of the Master, we are reminded that despite all "orthodox" criticism and all the "official" creeds and dogmas, our little fellowship of churches is indeed right in it's claim that religion must find expression in love to God and love to Man, and that our communion to be in the mainstream of the Christian tradition is a perfectly valid one.

Recognising how far short we fall of the standards of Jesus, we pray that the Spirit that was in him, may be in us also.

We spend a great deal of time, and rightly so, in committee, working out ways and means to keep our church open, and much energy is expended in running socials and sales of work and so on, but if we do not allow ourselves sufficient time to bring ourselves more perfectly into union with God in the Spirit of Jesus, our efforts are wasted.

Consequently, to me, Maundy Thursday provides one of those precious opportunities for deepening the life of the spirit, and for re-dedicating ourselves to the things for which our religion stands.

A SERVICE TO REMEMBER

The Upper Chapel, Sheffield.—In 1714 the congregation of the Chapel was Calvinist. In that year the Rev. Timothy Jollie died. He had been a liberal Calvinist, and during his ministry the present Chapel had been built, and its membership numbered about 1,100. Jollie was also Principal of the Attercliffe Academy. Upon his death it was decided to appoint one of his two assistants as successor. Most of the congregation wanted John Wadsworth, a left-wing Calvinist. A minority preferred John de la Rose, who was right wing. The result was a split in the congregation, the real issue being doctrinal. Some two hundred left and founded the Nether Chapel. This was how the two Chapels got their respective names. The Upper was at the top of the hill, the Nether a little lower down. Nether became Congregationalist, and Upper Unitarian, so that the doctrinal difference now is far greater than it was in 1714.

This year the congregation of the Upper Chapel celebrates its Tercentenary. Its founder, the Rev. James Fisher, was ejected from the Parish Church, now the Cathedral, in 1660. Led by the present minister, the Rev. G. Stanley Whitby, the congregation is marking the Tercentenary by seeking to foster understanding, respect and appreciation between the various faiths.

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As one expression of this aim, Mr. Whitby invited the newly arrived minister of Nether, the Rev. Ian Ward, to preach in Upper, and to bring his congregation with him. The invitation was accepted, and on Sunday evening, 27th March, Nether closed, and the congregation, choir and minister came to Upper for a combined Service in the ancient home of their forbears.

Mr. Whitby conducted the Service, and Mr. Ward took as his sermon subject, "What think ye of Christ?" No attempt was made by either minister to minimise the doctrinal differences, but in atmosphere and spirit the whole Service was a most moving experience of basic and fundamental unity. Mr. Ward, in a splendid and extraordinarily honest sermon made it quite clear that the rigid orthodox dogmas about the person of Christ were not taught by Jesus, but that Jesus quite explicitly left it to each individual to decide for himself the status to be accorded to the Master.

The setting for the Service was aided by the members of the joint choir being robed and capped alike in the Upper Chapel vestments, and the two ministers were their Glasgow M.A. hoods, having read philosophy together at that University. The feeling of the members of the two congregations in the crowded Chapel was expressed in their singing of the hymns. Metaphorically speaking, they took the roof off.

Later in the evening there was a meeting of the Sheffield Religious Fellowship Association in Channing Hall. Mr. Whitby founded the Association recently as part of the Tercentenary celebrations. About sixty folk of widely differing viewpoints were present, and a few of the Nether members stayed for the meeting. Dr. S. P. Bhatia, Chairman of our Church at Marlborough, introduced a discussion on the approach to religion by east and west. Dr. Bhatia was raised in India and has lived his adult life as a surgeon and physician in this country. His careful and most illuminating talk was followed by an equally helpful discussion. It is abundantly clear that not only has the Association come to stay, the aim of its founder is also being realised surprisingly quickly. The three discussions already held reveal a remarkable underlying unity, despite the very real differences of religious viewpoint. The first discussion was along the lines that the true aim of Christianity was the discovery and development of the real self, which in turn led to an awareness of God. The second discussion, on intuition and religion, indicated the means whereby this could be accomplished. Dr. Bhatia's contribution underlined the results of the two earlier discussions, and showed how the west could benefit from the east, and vice versa.

The verdict of the Upper Chapel members on the two events of the Sunday evening, 27th March, can be summed up in the words, "Indeed a night to remember".

HIBBERT HOUSES

By Griffith J. Spurham

(The Rev. Griffith Spurham, the warden of Hibbert Houses in Nicosia, continues his reminiscences.)

BESIDES looking after such as seek our way of life, one of my main functions has been and is again and again to explain Unitarianism, as I understand it, to the non-Unitarian who is a member of some orthodox body. My kind of Unitarianism is of a type that would be regarded in some contemporary Unitarian circles as old fashioned.

I came to Unitarianism many years ago from the Congregational Ministry and what attracted me at that time was the Unitarian emphasis on the complete humanity and leadership of Jesus, as opposed to the orthodox belief in his deity and godhead. This and all that flows from it is the source of my Unitarian faith today. I have, accordingly, rather delighted in shocking my orthodox associates by demonstrating the, to them, surprising emphasis and value I set in my own religion on the personality and example of Jesus, which to me is an inspiration and guide for ordinary, daily life. It is perhaps this that in the Services has enabled me to minister happily and conscientiously from time to time to orthodox congregations as well as to our own folk.

On the other hand I have had my rough passages. Two of these come to my mind. A few years ago a young airman slipped and fell from the platform of the control tower on the Nicosia Station to his death on the asphalt hardstanding some 60 feet below. He was not a Unitarian, but he and his brother had been regular comers to Hibbert House so I felt it only fitting that I should express my sorrow at what had happened by attending his funeral, which was conducted by a C of E. Chaplain in Cyprus at that time. When he realised who I was, he asked, Where is that fellow, so-and-so, that Chaplain, who worked for you ?" He referred to an arrangement I had once been able to make some years before in order to help carry on one of our places in Palestine at a different time.

I replied that I did not know. " A monstrous arrangement" said he. " Why ? " I asked. " Why ? " he rejoined. " Why ? A man wearing this badge (he pointed to his chaplain's badge—a cross with the motto, ' In hoc signo vinces ') working for an organisation like yours that repudiates the cross ! I wrote a stinker to the War Office about it, but of course they pigeon-holed it. They were too weak kneed ". " What's this about the cross ? " I replied. " We don't believe in the cross as a means of buying our forgiveness from God. Of course we don't. And we have no wish to. But have you never used the hymn, ' In the cross of Christ I glory ' ? " " Certainly I have ", said he. " What about it ? " " Only that it was written by a Unitarian ", I replied. " Tongue in his cheek ! " he flung back. " I don't think ", I said, " you've a right to say that ". " But ", said he, " how can you believe in the cross ? You don't believe in the divinity of our Lord." I answered, " Far otherwise. That Jesus was God I don't believe, but that he was divine I do. I believe in fact to some extent even in the divinity of you ! " " Tongue in your cheek ! " he spluttered. I said, as the funeral cortege approached the cemetery gate, " I think it would be more seemly to postpone this discussion to another time. At the moment I feel we should be preparing for an act in relation to which such a dispute is incongruous." So we followed the young lad to his grave.

On another occasion, in Cairo, a group of chaplains was engaged in a series of discussions on church re-union, when someone animadverted against Unitarianism. A Congregationalist chaplain then spoke up and suggested that as there was a Unitarian minister in Cairo at the time, it would be fairer if he were invited to state the Unitarian case. With this the others agreed. So I attended the next session. At the end of it, I was very courteously thanked, but I was told that as I did not accept the Nicene Creed my presence would be ultra vires next time. In these circumstances I willingly took my dismissal. This is the line beyond which members of their fraternity and those of ours may not officially go.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Not Living in a Desert

Sir : I have read with horror and dismay the accounts of the killing and wounding of innocent people in South Africa. Although I am aware that it is not the custom for one government to interfere in the affairs of another, there must obviously be a point at which some interchange of ideas must take place. I believe that British people generally feel as I do. In an effort to make their opinion felt, I would ask your readers, and all conscientious people, to think hard about this happening, come to a decision about it and then to act on their decision—by letter or by voice—to the press and to those who represent them.

Burying your head in the sand is all right if you live in a desert—a deserted place. We do not. We are surrounded by people in this world, people we have to understand if we are to live peaceably with them. We will not achieve this if we do not know each other's true opinions, whatever they are.

Stannington. Yours, T. H. Jones.

(*In addition to the minister this letter is signed by 23 members of the Stannington congregation.—Editor.*)

Resolution Four

Sir : Thank you for your leading article " Resolution Four".

With regard to the report of the resolutions to be put and the method of procedure may one ask just one simple, angry question : Why *must* time be allowed to sing three hymns and to take a collection in a " meeting on public questions ? "

Edinburgh. Yours, Bruce Findlow.

Sir : Thank you for your leading article about " Resolution Four ". It is time someone spoke out about the emotional dogmatism that regards all who do not support unilateral nuclear disarmament as wicked enemies of mankind.

Having faced death myself in two World Wars, it is my earnest hope that my grandchildren may be spared any such ordeal. The surest ground for this hope lies in the greatly increased seriousness with which the ways of avoiding wars are now being explored by the leaders of all nations. Surely we cannot be so blind as not to recognise that the reason for this increased seriousness is, simply, the realisation of what a Third World War would bring. The abolition of the " nuclear deterrent " would remove the one fact which, for the first time in the history of the world, really makes for a determined avoidance of war.

In such circumstances, it seems to me that no one who faces the real facts can possibly support the Resolution.

Isleworth, Middlesex. Yours, A. G. Tarrant.

AN ASSEMBLY SUPPER

Sir : I would be grateful if you would announce, in the columns of *The Inquirer* of the week preceding the G.A. Meetings, that the members of Essex Church Lindsey Club invite delegates and friends to come to an " Assembly Supper ". This will be held in the Church Hall immediately after the Anniversary Service on Tuesday, 19th April. All they ask in return is a minimum donation of 2/6 to the World Refugee Year Appeal. They are making great preparations and hope for much support. The Lindsey Club represents the young people of Essex Church and is named after Theophilus Lindsey, the founder of the congregation.

112 *Palmer Gardens Terrace.* Yours, Peter Short.

London, W.8.

"Apollo"

Sir : One of the lessons we may learn from this and other disasters large or small, is that as individuals (and during time) we are NOT of much importance.

It takes two worlds to make any sense of this one. If we confine our ideas only to this world then *Apollo* is worse than senseless equally to the victims. But given eternity and conscious awareness

of ourselves and others, then the earthly life we had, takes on a more correct perspective and the only value that can be attached to it is that it is the gateway to a life with our Creator, the quality of which we can hardly guess, " It doth not yet appear what we shall be ". Meanwhile the biggest event in our lives is that we LEAVE here. " It is expedient that we go ". And the God who loves, does so because of this capacity or opportunity to share eternity with Him.

We can never become much down here. We do not love bulbs or soil, but what they become. We are bulbs planted in " time " for what we may become in eternity.

Wigan. Yours, Leonard Roberts.

Tension

Sir : Rev. E. Shirvell Price surely said something of tremendous importance when in his article " The Living Tension " he wrote, " We must face forward in thought, worship and action, and create forms to our need which are authentic deliverances of the spirit which is wrestling with today's life. "

The spiritual armchair is a great temptation. It invites us to look back with very great respect for the traditional past. It invites us to sit down and reflect with joy upon our ancient heritage. Whereas if we face facts we know that each one of us all the time is climbing our own individual spiritual Everest ; that " the living tension " of our lives is a vital part of the divine economy ; " that which is of God in everyman " (George Fox) creating the shape of things to come into the likeness of God,—the pattern of good.

Mr. Price also said : " The revelation of God is never finished. " How absolutely right he is ! I wonder if he agrees with me that " revelation " can only come to us as the result of our own discoveries, —" the living tension " of each individual life.

Malcolm Rutt.

A Unitarian Author

A good many people have tried to penetrate the web of personal power in modern society to find out what it means and how it is obtained. It is still something of a mystery, as much in a communist society as in the semi-capitalism of the west.

In a biography of the late Lord Cadman, Chairman of the Anglo-Persian Oil Company (" Ambassador For Oil ", by John Rowland and Lord Cadman, Herbert Jenkins, 21/-) Mr. John Rowland, the Unitarian minister at Brighton, in co-operation with the present Lord Cadman, has described the life of one of the top people of his day. He was practically unknown to the general public, and yet he created and held great industrial power. He started life as a humble mining engineer, he became what is known as a " scientist ". He left university teaching to become an adviser to the government, and then stage by stage, in an almost inevitable progress, became a kind of public servant in industry, controlling a part of the big business in oil.

He was never far away from public appointment and equally never far away from private industry. He was a kind of super civil servant, free to exercise his powers between government and industry.

Mr. Rowland in his able biography has described the web, but perhaps has not penetrated it—except by his description of an honourable, able man, who stepped into positions of power without apparently much seeking them. No doubt power comes naturally to such men, and it is a good thing that it is so. It takes away something of the popular picture of the irresponsible jungle. E.G.L.

THE ASSEMBLY PREACHER

THE Rev. Dr. Dana McLean Greeley, who is to deliver the Assembly sermon this year, with the title " A New Religion for a New Age ", was elected President of the American Unitarian Association in May, 1958. Previous to his election he had served for 23 years as minister of the Arlington Street Church, Boston, Mass.

Dr. Greeley was born in Lexington, Mass., in 1908, and was married in 1931 to Miss Deborah A. Webster. They have four daughters.

He was educated at Harvard College (B.S., 1931), and Harvard Divinity School (S.T.B., 1933). He was awarded an honorary degree of Doctor of Divinity by Meadville Theological School, University of Chicago, in 1950.

Before being called to the Arlington Street Church, Dr. Greeley served parishes in Lincoln, Mass., and Concord, N.H.

Throughout his ministry, Dr. Greeley has taken an active role in community affairs. He has served as President of the New England Citizens Crime Commission, and has been a member of the Massachusetts Governor's Commission on the Study of Capital Punishment.

Dr. Greeley is Past-President of the following organisations: Massachusetts Council of Churches, Boston Area Council of Churches, Unitarian Service Committee, Harvard Divinity School Alumni Association, the North End Union, Benevolent Fraternity of Unitarian Churches, and the Anna Weld Perkins Unitarian Memorial.

Dr. Greeley was Secretary of the American Unitarian Association from 1945 to 1954. He was former Chairman of the A.U.A. Commission on Post-war Responsibilities, the A.U.A. World Churches Committee, and served as general Chairman of the planning committee for the 1958 Congress of the International Association for Liberal Christianity and Religious Freedom. He has been Vice-President of the Institute on Religion in an Age of Science, held annually at Star Island, N.H.

Dr. Greeley is the author of two books, *Toward Larger Living* and *A Message to Atheists.*

The Protest March

The congregations of Lewisham, Kilburn and Golders Green were represented in a Unitarian group that marched in procession from Marble Arch to Trafalgar Square in London, on Sunday, March 27th, in protest against the Sharpeville shooting. Among them were Dr. Jeremy Goring, minister at Lewisham, Rev. Keith Treacher of Golders Green and Keith Hill, a theology student at Unitarian College, Manchester.

Holidays Abroad

FIVE COUNTRIES ! EIGHT CENTRES ! Choose which to visit in Unitarian fellowship. Florence/Rapallo, by air (June 20th-July 2nd) ; Austria/Yugoslavia/Rhineland (August 9th-21st) ; Nordfjord/Bergen/Oslo (August 18th-September 1st). No age limit. Nothing strenuous. Fellowship for lone travellers. Rev. G. W. Parkinson, 10a, Westbourne Grove, Scarborough.

The

HIBBERT JOURNAL

A Quarterly Review of Religion, Theology and Philosophy
Edited by L. A. GARRARD, B.D., M.A.

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Psycho-analysis and Conscience: By J. Heywood Thomas.

Santayana's Philosophy of Religion: By Professor J. H. Faurot.

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THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 10, 1960

Aberdeen, Unitarian Church, Huntly Street, 11 and 6. Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11. D. C. Rendall
Altrincham, Dunham Road Chapel, 11 and 6.30. Rev. A. W. Vallance
Ashworth, Unitarian Church, Rossendale Road, 11.15 and 3. Rev. R. Gill
Astley, Unitarian Church, Manchester Road, 6.30. Supply
Bath, Trim Street Chapel, Unitarian, 11. Rev. S. Spencer
Bilbury, All Souls, Sherwood Avenue, 11.30 and 7. Dr. A. L. Adney
Belfast, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. McLachlan
Bexhill Green (nr. Sidmouth), Unitarian Church, 11. Mr. Keith Hill
Bilabrough, Free Church, High Street, 11. Rev. F. Hankinson
Bournemouth, Unitarian Church, Boscombe Road, 6.30 (April 17) Rev. Maurice Jones
Bournemouth, Church of Monitch, Braid Street, 11 and 6.30. Rev. Gordon Stuart
Bournemouth, Winton Road, Church and Hanni Street Mission, Small Heath, 6. Rev. Kenyon Hall-Jones
Blackburn, North Shore, Dickens Road, 10.45 and 6.30. Mr. E. A. Wise
Blackburn, South Shore, Lytham Road, 11 and 6.30. Mr. Frank Lowe
Bolton, Bank Street, 10.30. Rev. John Kirby, 3. Rev. W. Wardington, 6.30. Rev. R. Gemmell, Penn
Bolton, Unity Church, Deane Road, 10.30. Rev. Arthur J. Long, 6.30. Rev. W. Wardington
Bolton, Pikelaw, 2.15, and Hollinwood Road, 6.30. Rev. Kenneth Worsley
Bootle (Linn.) Unitarian Chapel, Stanley Lane, 6.30. Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11. Rev. Lindsay Redfern
Bradford, Horton Avenue, 3.15. Supply
Bradford, Town Hall Square, 10.45 and 6.30. Rev. Frank A. Billcock
Bridgwater, Castle Church, Dampier Street, 3. Sunday School, 6.30. Rev. Wm. Sillars
Bromley, Unitarian Chapel, 11. Rev. G. Russell Jones
Bromley, Christ Church, Unitarian, New Road, 11 and 6.30. Rev. John Rowland
Brown, Lower's Mead Meeting, 6.30. Rev. A. H. Bowden
Brown, Oakfield Road, 11. Rev. A. H. Bowden, 6.30. Mr. R. L. Nicholson
Bury, Bank Street, 11 and 2.45. Rev. L. Rowland, 6.30. Mr. Alec Rowen
Cambridge, Memorial Church, Hemingford Road, 11 and 6. Rev. H. Stewart Carter
Canton, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30. Rev. S. E. Bowen
Cardiff, The Church of the Great Compassion, Hammond Hill, 3. Rev. Arthur Pridden
Chelmsford, Barnhill Unitarian Church, Royal Well, 11. Sunday School, 6.30. Rev. John M. Grant
Chester, Matthew Henry's Chapel, Trinity Street, 11. Rev. E. H. Shaw, 6.30. Supply
Chesterfield, Elder Yard Church, 10.45 and 6.30. Supply
Chesterton Green, Atherton, 10.45 and 6.30. Rev. Edmund Pybus
Coventry, Great Meeting House, Bayley Lane, 11 and 6.30. Rev. E. H. Morgan
Crewe, Free Christian Church, Heath Street, 6.30. Supply
Darlington, Unitarian Church, Northgate Street, 11 and 6.30. Mrs. M. R. Dutton
Dartford, Free Christian Church, Priory Road, 11. Rev. J. P. Ormiz
Darwen, Wilson Street Chapel, 11. Children's Church, 6.30. Rev. W. H. Cordell
Derby, Friar Gate, Unitarian Chapel, 6.30. Mr. T. Gregory
Devizes, Old Meeting House, 10.45. Rev. Bryn Vevey
Doncaster, Free Church, Hall Gate, 11 and 6.30. Rev. Alec. L. Fowler
Dover, Adrian Street, Unitarian Church, 11. Sunday School, 6.30. Rev. Philip C. Wareham
Dublin, Stephen's Green, West, 11.30 and 7.30. Rev. E. Savage Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. Norman Emerson
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. S. P. Wadsworth
Dundee, Unitarian Church, 31, Commercial Road, 11. Rev. J. M. McCarthy
Eastbourne, St. Mark's Church, Cavendish Place, 11 and 6.30. Rev. Bruce Fellows
Exeter, George's Chapel, South Street, 6.30. Rev. Dr. F. D. Mayo-Elliott.
Gee Cross, Hyde Chapel, 11 and 6.30. Rev. J. Hunter Smith
Glasgow, St. Vincent Street, Unitarian Church, 11. Supply
Gorton, Flowden Street, 2. Sunday School, 10.45 and 6.30. Supply
Gorton, Barlow Street, 3. Rev. John M. Quinn
Grantham, Hanover Church of Communion, 6.30. Rev. G. Mann Harris
Greenock, Ward Street Church, 11.15. Rev. R. Norris Cook
Hale Chapel, Hale Barns, 10.45. Supply, 6.30. Rev. F. Kenworthy
Halifax, Northgate End, 10.45. Rev. Peter Wright
Hampton, Free Christian Church, South Terrace, 11 and 6.30. Rev. Dennison Hilton
Hereford, Green Market, Broad Lane, 11 and 6. Rev. E. A. Elwood
Hereford, Worship Road, 6.30. Rev. J. Maurice Hall
Hereford, Friendliffe Street, 6. Rev. Frank Walker
Hull, Park Street Church (Unitarian), 6.30. Rev. Stanley Pope
Ilkeston, Market Place, Unitarian Chapel, 6.30. Rev. T. M. Worrall
Kidderminster, New Meeting House, 11 and 6.30. Rev. Duncan W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30. Rev. Aubrey Smith
Lancaster, St. Nicholas Street Church, 6.30. Supply
Leeds, Mill Hill Chapel, City Square, 10.45. Rev. R. L. Collier, 6.30. Rev. John Hudson
Leicester, Knighton Road, 11. Junior Church, 6.30. Mr. C. V. Walton
Leicester, The Great Meeting, Red Road Street, 11 and 6.30. Rev. Barbara Tennant
Lewes, Westgate Chapel, 11. Rev. L. H. Brierley, 6.30. Rev. H. Viney
Lincoln, High Street, Galloway Chapel, 6.30. Rev. H. W. Enfield.
Liverpool, Ashton Chapel of Ease, 11 and 6.30. Dr. P. N. Trehill.
Liverpool, Hope Place Church, 11. Rev. C. A. Piper
Liverpool, Renshaw Street, Mill Street, 6.30. Rev. J. Elan Morgan
Liverpool, Gateacre Chapel, 11 and 6.30. Rev. S. E. Bowen
Liverpool, Hardman Road, Everton, 3. Sunday School, 6.30. Rev. C. A. Piper
Liverpool, High Street, 6.30. Supply
Liverpool, Ullet Road, 11 and 6.30. Rev. E. B. Storey
Liverpool, Mill Street, Edgware Road, 6. Rev. Wm. H. Lewis
Liverpool, Mossley Hill and Hardshall Street Chapel, 6.30. Mr. John Wilson
Liverpool, Stanley, Silex Road, 11. Rev. E. G. Lee
Liverpool, Street Church, Princes Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. Gladwyn Street
London, Forest Gate, Upton Lane, 6.30. Mr. Peter Storey
London, Golders Green, Hoop Lane, 11 and 6.30. Rev. K. C. Bracken
London, Hackney, New General Fit Church, Gladstone Place, 6.30. Rev. R. E. Galsworthy. (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11. Rev. Bramwell P. May
London, Highbury Hill, Unitarian Church, 11. Mr. Bryan Simpson
London, Hoxton, High Road, 11 and 6.30. Rev. T. E. Bridson
London, Kingsway, Regent Square, 6.30. Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Cave Road, 11. Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11. Dr. Dewar Gibb
London, Mansford Street Church, Bethnal Green, 6.30. Mr. Kenyon Hall-Jones
London, Richmond, New Church, Cumnock Road, 11. Rev. Gwynne M. Evans
London, Stamford, Upper Brook Lane, Unitarian Church, 11.30, Children's Church, 6.30. Mr. J. H. Bowden
London, Wandsworth, Unitarian Church, East Hill, 11. Rev. Antonio Pancras (also 6.30, 1st Sunday in the month)
Longton, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. Jones
Lowton, Wood Green, Unity Church, Newsham Road, 6.30. Rev. R. Tayler
Lytham St. Annes (Ansdell), Channing Road, 11. Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30. Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30. Mrs. Muriel Hilton
Manchester, Bowdon, Unitarian Church, Crystal Lane, 6.30. Rev. David C. Dodd
Manchester, Cross Street Chapel, 10.45 and 6.30. Rev. C. H. Bartlett
Manchester, Pallsworth, Bob Lane Chapel, 10.45 and 6.30. Percy D. Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. Maurice Jones
Manchester, Mosley Church, Ecclesall, 10.45 and 6.30. Rev. W. H. Warring
Manchester, Pendleton Unitarian Cross Lane, 6.30. Supply
Manchester, Platt Chapel, Rusholme, 6.30. Mr. W. B. Hargreaves
Manchester, Rusholme Street Mission, 6.30. Rev. R. L. Hopper
Manchester, Stand Chapel, Whitefield (April 17) 10.45 and 6.30. Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11. Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30. Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30. Supply
Middleton, Old Road Chapel, 3.15. Rev. D. C. Hunt
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30. Rev. John Evans
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6. Rev. John Mather
Northampton, Kettering Road Church, 6.30. Rev. Lauer Toreland
Norwich, Octagon Chapel, Colegate, 11. Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30. Rev. C. Gordon Bolam
Oakenry, Unitarian Church, Birmingham Street, 11 and 6.30. Mr. G. Williams
Oldham, Lord Street Chapel, 10.45 and 6.30. Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30. Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30, Mr. L. Procter, 6. Mrs. Short
Park Lane Chapel, near Wigan, 11 and 6.30. Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30. Supply
Poole, Unitarian Church: Hill Street, 11. Junior Church, 6.30. Rev. J. W. Durrell
Portsmouth, John Pounds Memorial Church, High Street, 11. Junior Church, 6.30. Rev. John Stevens
Preston, Unitarian Chapel, Church Street, 6.30. Rev. Allen Williams
Ramsden, Herts, The Meeting House, 6.30. Rev. Francis Tebby
Rochdale, Cheetham, Hall Meeting Room, 3. Rev. R. L. Prestwood
Rochdale, Blackwater Street, 10.30 and 6. Rev. F. W. Bates
Rochdale, Church of our Father, 10.45 and 6.30. Rev. E. Phillips
Saltaire, Addingham Road, 11. Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Ashcliffe), 6.30. Rev. E. D. Dodds
Sheffield, Pinstone Old Chapel, 11. Rev. P. Sowell
Sheffield, Unity Church, Crookesmoor Road, 11. Mrs. Whitaker, 6.30. Mr. D. Wheeler
Sheffield, Upper Chapel, 11 and 6.30. Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11. Supply
Shrewton, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. Wheeler
Southampton, Church of the Saviour, London Road, 6.30. Rev. E. G. Green
Southend-on-Sea, Disney Road, 6.30. Mr. G. E. Prentice
Southport, Portland Street Church, 11 and 6.30. Rev. T. J. Jones
Southport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30. Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30. Supply
Stockton-on-Tees, Wellington Street, 6.30. Rev. A. D. Williams (also 11, Second Sunday in the month)
Stockport, Presbyterian Unitarian Chapel, 11. Rev. C. Shipton
Stourbridge, Unitarian Church, High Street, 6.30. Rev. L. Basil Short (also 11, First Sunday in the month)
Stourbridge, Pedmore Free Christian Meeting House, 11. Rev. L. Basil Short
Sunderland, Saxton Hall Road, 6.30. Rev. T. W. Bennett
Taunton, Mary St. Chapel, 11. Rev. Wm. Miller
Tavistock, Old Meeting House, Addiel Road, 6.30. Rev. G. Emmett
Tenterden, Unitarian Church, 10.45. Rev. Alan Tennant, 6. Rev. J. B. Tennant
Tiverton, Unity Church, of The Saviour, 11. Rev. Charles Easton
Todmorden, Cowpen Unitarian Church, 6. Rev. S. Spencer
Todmorden, Calne Street, 10.30 and 6.30. Rev. Eric Wild
Warrington, Unitarian Church, High Street, 3.30. Rev. H. Mawdsley
Warrington, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11. Mr. L. Evans, 6.30. Rev. F. H. Snow
Walsall, Unitarian Free Church, Stafford Street, 11. Rev. R. J. Williamson, 2.30. Sunday School
West Bromwich, Lodge Road, 11. Children's Church, 6.30. Rev. R. J. Williamson.
West Kirby, Brookfield Gardens, 11. Rev. Maurice Jones (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30. Rev. G. W. Pemberton
Wisbech, Dean Row, 10.45 and Small, 6.30. Rev. A. B. Dowding
York, St. Saviourgate Chapel, 6.30. Mr. C. H. Swan
The Manchester Unitarian Church Committee provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. Colin Gunson
Melbourne, Unitarian Church, Collins Street, C.2: Unitarian Hall Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Richardson, 132, Beaufort Street, Inglewood, West Australia
Sydney, New South Wales, Unitarian Church, 175 Pitt Street (off College St.) 7.15. Rev. D. W. Simpson, Manse Telephone FL 5222
Christian Fellowship of Australia, 1 Cross Alley, Melbourne, C.1. Minister: Rev. W. Rosemeyer. Meetings as announced.
Seaview Community Church, Acacia Road, Seaford (Vic.). S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. Rosemeyer

CANADA

Montreal, Church of the Messiah, Stanbridge Street West and Simpson Street, 11. Rev. Antonio Cantero
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11. Rev. Jean H. Holmes
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11. Rev. A. F. Bennett

NEW ZEALAND

Auckland, Unitarian Church, Parnell, 11 and 7. Mr. M. J. Wilson
Wellington, Service suspended. Enquiries—Miss Wilson, Tel. 46-252

SOUTH AFRICA

Cape Town, Short Street, 11. Sunday School: 7. Service, Rev. Hannah C. Barnes

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings

Conway Hall and Essex Hall, London

(except where otherwise stated)

Tuesday, April 19th to Friday, April 22nd

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 19

2.30 P.M. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Essex Hall).
4.30 P.M. INFORMAL RECEPTION (Essex Church).
5.00 P.M. HISTORICAL SOCIETY (Essex Church).
7.00 P.M. ANNIVERSARY SERVICE (Essex Church).
Preacher: DR. DANA McLEAN GREELEY—*President of the American Unitarian Association.*

WEDNESDAY, APRIL 20

10.00 A.M. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING (Conway Hall).
1.45 P.M. ANNUAL BUSINESS MEETING CONTINUED.
5.00 P.M. PEACE FELLOWSHIP (Essex Hall).
5.00 P.M. NATIONAL UNITARIAN FELLOWSHIP (Essex Hall).
7.30 P.M. MEETING ON PUBLIC QUESTIONS (Conway HALL).
Chairman: THE PRESIDENT.

THURSDAY, APRIL 21

10.00 A.M. COMMUNION SERVICE (Essex Hall).
Presider: REV. A. H. BIRTLES, B.A.
11.15 A.M. ESSEX HALL LECTURE (Essex Hall).
"Towards a New Theology".
REV. S. P. WHITEHOUSE, M.A., B.Litt.
2.00 P.M. SECTIONAL MEETINGS.
Women's League (Conway Hall).
Ministers (Essex Hall).
Lay Preachers' and Men's League (Essex Hall).
4.30 P.M. SOCIAL SERVICE DEPARTMENT (Essex Hall).
4.30 P.M. TEMPERANCE SOCIETY (Essex Hall).
7.30 P.M. YOUTH MEETING (Essex Hall).
"Morality".
Rev. A. H. Birtles interviewed by D. Milne and M. James.
7.30 P.M. WELSH SPEAKING UNITARIANS (Essex Hall).

FRIDAY, APRIL 22

10.00 A.M. CONFERENCE (Essex Hall).
"Revival of Liberal Religion all over the World".
Chairman: MISS MARGARET STEVENSON.
Speakers: DR. GREELEY.
REV. H. S. CARTER, M.A.
12 NOON CLOSING ADDRESS (Essex Hall).
REV. J. M. THOMAS, M.A.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

In addition to routine resolutions, the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

Golders Green Church, Resolution

STATEMENTS ON PUBLIC MATTERS: "That whereas in these momentous times great issues develop rapidly and whereas the Unitarian voice should be heard as each new situation is faced, this Annual Meeting etc. requests the Council to find means of making public statements on behalf of the Assembly as each situation arises."

Bexhill Church, Sussex, Resolution

"The General Assembly and all other District Associations should consider ways and means of assisting their ministers to build up congregations instead of wasting the time of the Assembly on resolutions which are the proper concern of other national bodies."

JOHN KELTY, *Secretary*
Essex Hall, Essex Street, London, W.C.2.

Printed by SOUTH ESSEX DISTRICTS Ltd., High Road, Ilford, Essex, and Published by THE LINDSEY PUBLISHING Co. Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manager (Pro tem.) JOHN HEYWOOD. Thursday, April 9, 1960